11: Haguenauer--41 T-3 (no date) 1929 Formosan Aborigines
116, 774, 775 Atayal

The Tayal believe that there is no complete separation between the worlds of the living and the dead. For the Formosan natives, the living man is characterized by the fact that he shelters one or several spirits in his body. But these spirits have a distinct life, and they may leave the body for a time or permanently. In the latter instance the body decays, and the individual dies. The spirit (or spirits) continues to live at liberty until it reincarnates itself.

11: Haguenauer--45 T-3 (no date) 1929 Formosan Aborigines
774 Atayal

The soul is lodged in a part of the body, generally in the pupil of the eye, or in the shoulder, but at death it leaves the body.

16: Müller--237 U-3 (no date) 1910 Formosan Aborigines
116, 774, 775

The religion... of the aborigines is founded on a belief in spirits, although these are not represented by idols or other tangible images. Phenomena of nature, such as the sun, moon, and stars, bear a relation to these concepts in their imagination, since these are thought to represent a special kind of soul. A rainbow is a bridge for spirits, the pulse is the soul of the hand. Wherever one goes one is surrounded by spirits. Even shadows represent spirits. Closely connected with this is their belief in ghosts; these are believed to have the appearance of human beings, with long hair and long, claw-like nails, and they jump up and down. They bite people's necks. This belief is held by the Ataiyal aborigines. Those of the Tsarisen tribes believe that the mountains are inhabited by dwarfs who challenge human beings to fight with them.

16: Müller--237 U-3 (no date) 1910 Formosan Aborigines
774 Tayal

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31; Hofmann--625 [3] N-3 (1909) 1912 Formosan Aborigines
116, 181, 774, 802 Tsou

The aborigines believe in a life after death. They believe that everyone has two souls; one of these remains in the house after death, while the other lives in the jungles on Arisan. The natives therefore enter this region with all signs of awe and reverence. They seem to be an intelligent people on the whole; one indication of this is that they have terms for high numbers such as hundred, thousand, and million. There would be no difficulties in giving them instruction except that they value their freedom and their own customs above everything else and thus fear and avoid the fetters of civilization.

51:Chen and Coe E-5 (1953)1954 AD1 Formosa
Formosan Aborigines AD4

the other gods; both he and other informants failed to indicate any practice of sun-worship[3]. The second type of *kawas* are ancestral gods, called *tatakusan*. The Tavarong Ami worship their ancestors, especially the first ancestors *lotšɛ* and *rarakan*; these latter live among the Ami, although they are invisible. *šikawasai* (shamans) have their special gods[4]. It is clear, therefore, that the Ami have a well-developed theogony, a trait not found among the other aboriginal tribes of Formosa[5].

One who dies an unnatural death will become a *karia* or evil spirit. A person can contract an illness on encountering a *karia*.

Each individual possesses a soul, called *doŋɛ*.[6] If one's *doŋɛ* weakens, one will become sick; and if one's *doŋ* should escape from the body, one will die. In this connection, Furuno (1942: 19–23) reported that among the Ami, each human being has two souls, one on the left and one on the right shoulder. The one on the right shoulder is the good soul, and the one on the left the bad. The *karia*, or evil spirits, are the souls on the left shoulders of those who died an unnatural death.[7]

Shamanism

Religious activities are carried out by *šikawasai*, or shamans, and *kakita:n*, or priests. The functions of both are well-defined. A *šikawasai* is consulted mainly to strengthen or call back the *doŋɛ* of a sick person. In this sense, the *šikawasai* may be defined as medicine-men. The *kakita:n* manage the Ami religious ceremonies, most of which are agricultural in nature. A *šikawasai* is believed to have been chosen by a dead *šikawasai* or by the *šikawasai* gods. When a young boy or girl contracts a chronic illness, he (or she) is regarded as having been chosen, and it is believed that that individual be cured by becoming a *šikawasai*. This child will then be taught the techniques by an older *šikawasai*. In the first year of his apprenticeship, until the next *irisiŋ* (the Ami New Year), a taboo on the eating of fish and vegetables must be observed. He is also required to pursue hard labor and to abstain from washing the body. A primary qualification for a *šikawasai* is the ability to achieve a state of delirium.

There are today approximately ten *šikawasai* in Tavarong, seven men and three women. Oikawa's contention that there are more female than male *šikawasai*

3. Furuno [1945:20] recorded the following belief from the Hsiu-ku-luan Ami: "*tšidar*" the sun, gave life to human beings, animals, and plants. We think that she is a *kawas*, too. Rituals cannot be carried on without *tšidar* The *kakita:n* call on *tšidar* in the *irisiŋ*. At harvest time, we gave thanks to this goddess."
4. Sayama [1914] listed the names of two *šikawasai* gods, *saoriŋa* and *sararazoi*.
5. Mabuchi [1934-35] discusses this theogony.
6. Furuno [1940:19-21] and Mabuchi [1934-35] recorded the *doŋɛ* as a goddess.
7. This belief is found among other Formosan tribes. For a Bunun example, see Mabuchi [1951:55].